

The Gateway



**Magic, witches,
secret societies:
personal perspectives.**
PP 8-10

Business students win

by L. Robertson

The judging is over at the 1988 Inter-Collegiate Business Competition, and once again the University of Alberta has performed well.

Queen's University in Kingston celebrated the tenth anniversary of the annual event by hosting teams of business students from across the country in a competition designed to test both practical skills and creativity.

The four-day schedule, Jan. 14 to

17, encompassed final judging for the six events of the competition: Business Policy, Labour Arbitration, Accounting, Marketing, Debating, and The Business Game.

The Faculty of Business at the U of A sent four teams to the event, qualifying in all areas except Marketing and Business Policy.

Alberta tied for first with the University of Calgary in the Labour Arbitration competition. Labour Arbitration representatives for the U of A were James Baird and Todd Reed. Also attending the competition for the U of A were: Accounting — Don Sager, Malcolm Jones; Debating — Randy Otto, Eugene Caucman; Business Game — Nyles Shaven, Jeff Thronson, and Sergio Valacco.

Although the competition was fierce and demanding, the schedule allowed time for social events. As ICBC chairman David Prowten observed, "The competition is not only an opportunity to test one's skills against Canada's future executives, but also to share ideas and create lasting friendships."

The U of A students took full advantage of the extracurricular events, to become known as "the party university."

"We kept an open room, so to speak," said Accounting representative Malcolm Jones. "Despite arriving almost a day late (due to flight rescheduling), we had a lot of fun."

Other universities competing in the competition this year included Carleton, Lakehead, McGill, Memorial, Mt. Allison, New Brunswick, Queen's, Regina, Ryerson, Saskatchewan, Windsor, and UBC.



The new old Arts Building — after renovations, better than 1914.

photo Rob Galbraith

SU budget picture brighter

by Roberta Franchuk

The Students' Union is in a "great financial position, and it's getting better all the time," said VP Finance Steve Twible.

The 1987/88 operating budget for the Students' Union was passed by Students' Council on Dec. 8. It showed an operational surplus for the year of \$21,491.

This money will join the \$1.6 million the SU already has invested in savings accounts, investment certificates, and bonds. Other assets include the equity in the Students' Union Building and in the various types of equipment and inventory owned by the SU.

"We're in a position now to do things we couldn't think of doing three years ago," Twible said. "We can spend money on Trills, like the info booths."

The total operating revenue for the SU is over 5.3 million dollars. This includes student fees, rent from SU businesses, and revenue from alcohol, food and ticket sales. Much of this money is being put back into services, said Twible, including Student Help, Student Orientation Services, the Gateway, and Information Services. Money for renovations to L'Express and for the opening of Dewey's Deli was also provided.

Profits were up at most Students' Union businesses. However, SU Records made just over \$6000, less than half of what it brought in last year. Dewey's made the same amount of money as last year, said Twible, mainly because the Deli is still ironing out its start-up problems.

Business is up in RATT, partly because of the presence of A Capella Pizza which keeps the dinner-time crowd, but mostly, said Twible, because of a large increase in the number of patrons.

These patrons, however, seem to be drinking less than in past years. "Volume is up, but consumption (per person) is down," noted Twible. Less money is being distributed by Students' Council as grants to clubs and organizations both on and off campus. Grants by such funding boards as the Administration Board and the Eugene Brody Board are also down, noted Twible.

"Administration Board budgeted for \$51,000 (as grant funding), but we couldn't give it away," he said. "Either the clubs are becoming more financially responsible... or people just don't know the money is there." The final grant budget for Admin. Board is just over \$37,000.

One of the largest grants the SU made was for \$56,000 to the University's Career and Placement Services (CAPS) to help finance their resume and job search workshops. By April, the number of people taking the workshops will have doubled from last year due to the expanded pro-

gram, said Twible.

The SU's investments are less of a worry, now that the bond fund has been sold. The \$650,000 that had been invested in London Life Mutual Bonds at \$77 per share was partially recovered when on January 14 the fund was sold at \$75.50 per share, for a loss of about \$24,000. Council had been hoping that the fund would reach the break even point, but after several months of waiting decided to pull the money out and invest it in a more secure area. The money is now in government security bills, said Twible.



VP Finance Steve Twible

photo Bruce Gaudin

while the Students' Union investigates the rates of interest on various types of investments.

The SU's financial picture on the whole is brighter this year than it has been in a long time, says Twible. "Six years ago we were one million dollars in the hole. The government stepped in and told the University that if we didn't stop we'd have to go into receivership."

New accounting procedures to keep more accurate track of where money was actually going, new business management, and tighter administration costs helped to bring the budget into line. Now, said Twible, "it's time to start looking into the future."

Access to power must be confined to men who are not in love with it.
Plato

New course drop policy

by Boris Zvonkovic

Students should take note of a new University policy that allows them to "re-register no more than once, without their Faculty's permission, in a course that they have previously failed or withdrawn from."

This new policy was passed by the Executive Committee of the General Faculty's Council, the highest academic governing body at the

University, at a meeting on Oct. 19, 1987 and takes effect immediately.

The recommendation to institute the new policy came from the Registrar's Advisory Committee shortly after another recommendation, to move up the withdrawal date, was defeated in Sept., 1987.

The new policy, as Brian Silzer, U of A Registrar explains, "is an attempt to address abuses of withdrawal privileges. There are a considerable

number of students repeating courses on an extensive basis, resulting in unequal competition between students in individual courses, as well as making access to courses difficult."

Under this new policy, when a student has withdrawn from, or failed a particular course twice, they have "exhausted their attempts" at gaining credit for that course. They may be permitted, through the telephone registration system, to register in the same course a third time, but on review of the student's record at a later date, they will not receive credit for this course. As Silzer states, "It is each student's responsibility to be aware of University policy and to keep track of their individual record with an annual review."

This policy, as with most University regulations, does take special or extenuating circumstances into account, and the final decision as to whether a student can take a course over a third time rests with the Dean of the Faculty.

Dale Nagel, S.U. VP Academic, who sits on GFC, stated this new policy "is still not really screwing students because they still have that one chance to retake a course."



The scramble to drop a course — now you only get two chances.

photo Alan Miller

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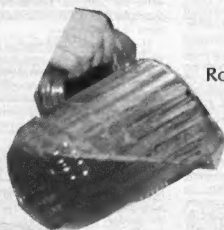
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Scales of Justice?

Is it any wonder why some women's advocate groups feel they have to use radical measures in trying to evoke change when faced with the cold-hearted and archaic thinking reflected in a court decision handed down last week.

An Ontario judge sentenced a man to 90 days in jail on a conviction of physically assaulting and raping a woman — a crime which carries a maximum penalty of 14 years.

To add insult to injury, this man will be allowed to serve his sentence on weekends so that he won't have to lose his job.

The reason cited by the judge for such a lenient punishment was because the man had no past history of violence. Therefore, it was his opinion that the man would not inflict any more shame on his family and friends in the future.

Does this mean that if you show enough remorse for your past actions and enough good intent for your future ones, that it somehow erases what you've already done?

The judge also went on to say that the victim showed no signs of having any lasting or long-term ill-effects from the ordeal.

I wasn't aware that proof of lasting or long-term mental or physical "ill-effects" was a prerequisite for justice. Are we to assume from this that the onus is on the victim to prove what degree of pain and suffering was incurred or if the victim isn't harmed too badly that it somehow lessens the severity of the charge.

Let the facts speak for themselves. The woman was at a bar celebrating her 27th birthday. When she left to go home, the man followed her down the street, waylaid her, beat her up, raped her, and left her for naught in a dark alley in the dead of night.

I know it's not just my being a woman that makes me want to scream injustice. Human compassion says that this is wrong. Ninety days given up on weekends, so as to not interfere with the man's earning powers, is not a fitting punishment for a violent crime.

Despite the fact that in many ways our society has "come a long way" in addressing equality rights, decisions to trivialize violence against women such as this one only goes to show us just how far we still have yet to go.

Juanita Spears

The Gateway



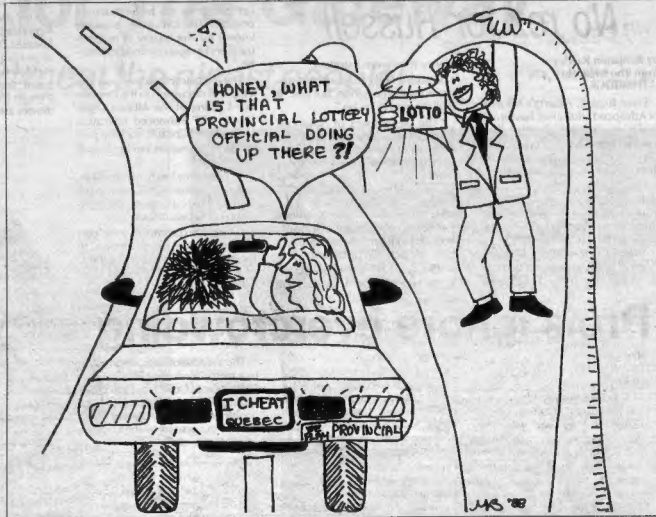
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Letters to the Editor are encouraged and always welcome. If you have a comment which would be of interest to the students of the University, please do not hesitate to send it. All we require is your name, address, and phone number, and student ID if you are a student. We will not print letters missing any of these.

Letters should be no longer than three hundred words. Mail or deliver your letters to Room 282 SUB, or drop them at any SUJ information booth.

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LETTERS

Arts lounge not elitist

On behalf of the Romance Languages Graduate and Honours Society (RLGHS) and all the students who signed our petition, we would like to reply to the scathing (and inaccurate) allegations made by Mr. Ross Penner in his poorly written letter concerning the Student Lounge in the renovated Arts Building ("Elitist Arts Lounge," 19 Jan. 1988). It is unfortunate that he has chosen to air his views in the Gateway, without having done the same at an all-department meeting held by the RLGHS on Tuesday, 12 January 1988. It had been well advertised beforehand. At that assembly, no dissenting opinion was voiced at all, and the general reaction of all present was more than favourable. This lead us to believe that few, if any, graduate and honours student members of the departments concerned were opposed to the idea of an "exclusive" lounge for these students.

In his letter, Mr. Penner has chosen to trivialize and twist some of the points in our petition — omitting others altogether — in order to serve the questionable purposes of his flimsy argument. Obviously, if he were a language T.A., he would be familiar with their daily pressures and frustrations. Those graduate students who are not T.A.'s themselves have doubtless heard of and witnessed the mini horror stories that their colleagues' lives can become. While carrying three courses (the equivalent of five undergrad courses) or working full-time on their thesis, they are trying to manage a job which, strictly speaking, is supposed to take up no more than 12 hours a week of their time, but in the end can swallow twice as many — or more — hours in preparation time, drawing up of exams and study aids, private sessions with students, and marking of quizzes, not to mention the actual time spent in the classrooms. Our request seems benign and more than justifiable when viewed in that light.

Furthermore, Mr. Penner's assertion that grad and honours students are not the primary users of the Arts Building is false and almost laughable. Along with the professors and support staff, we occupy that building from early morning to early evening, often staying late to do what we are primarily here for, i.e. study and research. We need a room where we can gather to "let our hair down," away from professors and those whom we teach; in short, a place

where we can be ourselves, free to discuss our concerns in a relaxed atmosphere. The Power Plant is out of the question. Since it was opened to general access, it is next to impossible to find a place to sit there. In addition, many departments provide their graduate and honours students with a private lounge. Unfortunately, there is but one lounge in the building and we would like to have the use of it.

We do need windows and more space to retreat to periodically; the majority of us are cramped as many as three to a room in stuffy little offices that, in a few cases, resemble police interrogation rooms. Psychological studies have shown that lack of light and fresh air are detrimental to the proper functioning of the brain. After all, why are so many people depressed during the winter months?

Finally, the U of A Draft Policies propose that this institution become a major graduate research centre by the year 2000. Surely it will want graduate T.A.'s who are effective as and perform well in their own research and teaching responsibilities. What our simple request amounts to, then, is a plea for improved work and study conditions. A pleasant, tidy lounge exclusively for the use of Graduate and Honours (future Grad) students is part of the solution.

Paul Belanger

Valerie Henituck

Co-Chairmen, RLGHS

Assumptions harmful

Re: "Foreign Students at U of A"; Gateway, Thursday January 14, 1988

As one of the students in the photograph accompanying the article, I thought it might be relevant to reveal that not one of the people pictured there are foreign students, but are rather Canadian citizens whose parents emigrated to Canada a number of years ago. There seems to be a glaring contradiction between the contents of the article and the photo used to illustrate it. To paraphrase (U of A Pres. Myer) Horowitz, citizens of ethnic origin are believed to be foreign simply by virtue of their looks. While the photographer Mr. Zukowski did ask for permission to take the shot, he did not elaborate on its use. Had he done so, he might have been told the truth. It is common practice, it seems, that people "with skin... darker or more yellow" are

assumed to be foreigners, when in fact they are second or third generation Canadians who are unequivocally Canadian in loyalty and are pleased to be a part of a great internationalist country which is normally free of the xenophobic tendencies so indicative of other narrow-minded states. As Canadians, we are "a part of the heritage and structure of our Alberta society," and desire to be recognized as such by all members of the Canadian culture. Although this appears to be an "honest" mistake, I would hasten to add that in the future, accuracy should not be sacrificed for the sake of expediency.

James Song

Thanks to IVCF volunteers

For the past thirty years, the Inter-Varsity Christian Fellowship Book Exchange has been providing a service to the university community. During the first two weeks of each term we take in texts, sell them, and return books/money to customers. Although this service has grown from a table in a hallway to its present location in SUB 034, and a size of over 9,000 books, it continues to be run by volunteers. As book exchange coordinator, I would like to applaud the dedication of these volunteers for providing this campus with an efficiently run book exchange. For the past two weeks from 10 a.m. to 5 p.m. there have continually been at least two people working at the book exchange. I'm sure many of you may be thinking — well of course they volunteer, it's their club's fund raiser. Not true! All profit is donated to student mission projects in Canada and around the world. The University of Alberta Inter-Varsity Christian Fellowship Club does not receive any financial gain from the sale; and yet we always have sufficient numbers of volunteers. I would like to thank those volunteers and acknowledge their time, their patience (with my hyperactivity) and their sense of humour (that kept us all sane).

A note of thanks needs also to be extended to Colleen and Tina at CIBC, the Students' Union, the custodial staff of SUB, and the University of Alberta Bookstore.

For any of you who have never taken advantage of the IVCF Book Exchange, we look forward to seeing you in September!

Katherine Huisin

Computer non-access ridiculous

Regarding general access to computer terminals throughout the campus, a new rule has been brought to my attention. Students not enrolled in a computer class are not allowed to make use of a free computer during any scheduled lab periods. At first glance, this might make sense, and indeed, if such student presence constitutes a problem, I could understand the rule's implementation.

Previously, however, priority was given to students registered in the lab; any extra terminals were then available to other students. As of January 1988 this new, seemingly unbendable, regulation bars people from making the most efficient use of their own time and the computer's availability.

This is also the first year students have had to pay a mandatory \$30 user fee for this service.

I'm unconvinced that this arrangement is rational, let alone fair. This week in CAB, I witnessed a lab attendant clear a computer room filled to capacity to make room for a class of five. Last term the class had simply marked five computers "reserved" for the necessary time period. When the professor arrived and asked where everyone else was, the attendant replied that the new rule was in effect. The professor looked startled. The situation clearly did not make sense. To no avail the professor informed the attendant that he did not mind additional bodies in the room. But "rules are rules"; no wonder bureaucracy has a bad name.

I encourage all those who use or would like to access these campus facilities to articulate their views to those in charge.

Ironically, it seems that the very technology which makes university bureaucracy more efficient is also the one to which the bureaucracy has restricted access, thus reducing efficiency in a number of ways. All this despite the fact that students injected several hundred thousand additional dollars into the computer kitty this year. Figure that one out.

Jennifer Hyndman

Council antic's a farce

On Tuesday, January 12, we attended the Student Council session as visitors. The conduct of the council members was surprisingly immature and unprofessional. We were disappointed with the behavior of most of the student representatives, who seemed both unprepared and disinterested with the proposals to be debated. Some of the councillors rudely cracked jokes and chatted to each other as the proposals were presented. One particularly irresponsible individual found his talking ALF doll more in need of attention than the discussions at hand. Others busied themselves reading books and magazines.

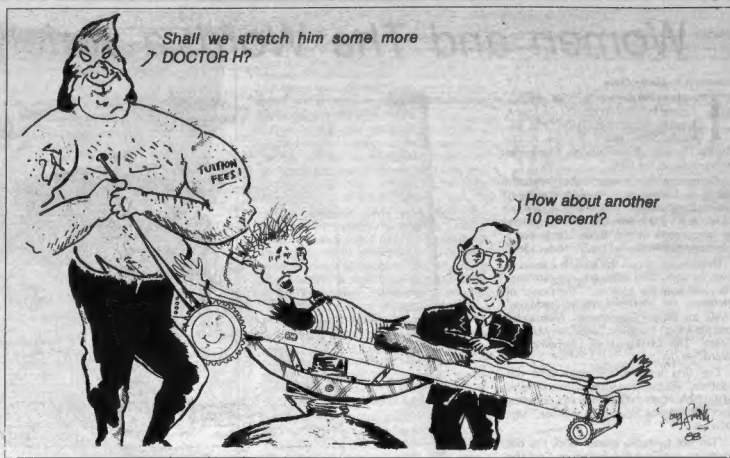
One would think that these so called responsible representatives would be able to take the time and effort to seriously partake in the job the students elected them to do. Although there were some individuals such as Arts Rep. Wade Deisman who showed a degree of intelligence and made a serious contribution, on the whole, the council was a joke.

Ara Patel
Doug Kerr

Ski Cross Country

Next week

in the
Gateway



Engineering Week festivities intimidating

The latest Engineering Week reminded me of an engineering function I once attended during my misspent, foolish youth, about three years ago. My reason for attending such a function was due to fraternal ties, as my brother is an engineer, and not due to any overwhelming personal desire to 'hang out' with engineers. As familial loyalty knows no bounds, I agreed to support the 'geers by purchasing a ticket to the great production known as 'The Boat Races'. I have no idea why a competition of selected teams of beer guzzlers is called a 'boat race', but I'm hoping that some knowledgeable engineer will let me in on that secret someday.

The races themselves were impressive, due to the abilities displayed in consuming 12 ounces of beer in three seconds flat, without the individuals involved either choking, gagging, or passing out. This is certainly a skill I've never mastered, and I hope that the balance of my life will never hang on such an acquired skill.

The engineers present at that function were an interesting lot, and some were, if nothing else, gallant. The Age of Chivalry lives on, although after my experience, I rather wished it had died. The reason for such a comment results from a simple act. During the evening, I

fought my way up to the bar at one point to purchase a drink. Not a grave problem for most people, but for a rather diminutive 'artsie' trapped in a massive, towering crowd of engineers, it was quite a feat. I was vainly trying to get back to my table when an unknown engineer approached me. A brief conversation ensued, during which he became aware of my crowd combating difficulties. With a whistle, the unknown engineer hailed a friend to his side, and instructed his well trained companion to carry my drink for me. My allusion to Don Quixote was met with only a blank stare, due, no doubt, to the noise level, and not due to any lack of literary knowledge on the engineer's part. I must admit, however, that I had a nagging worry as to whether or not my drink would reach its destination safely, knowing the engineers' propensity for alcohol, but my fears proved groundless. What followed, though, surprised me even more, as engineer #1 suddenly hoisted me into his arms, instructed his companion to follow, and carried me aloft through the crowd, bawling 'Clear the way,' and 'Coming through!' for the duration of my journey. We did make a rather unusual entourage, much to the

chagrin of my brother who was unsuccessfully trying to pretend that he was no kin of mine at witnessing such a spectacle. I thanked my gallant for the 'lift', unorthodox as it was, and settled back to enjoy the festivities. My enjoyment, however, was short lived.

As if appearing out of nowhere, another stranger clad in a pair of orange overalls with 'Ag-Eng' emblazoned across the front suddenly wheeled into view. Without so much as a by-your-leave, I was again swept into the arms of some strange man who began to literally crow something about 'Be Jesus, lad!' I've caught me a leprechaun. An Irish exchange student, a little worse for the drink, was convinced he'd captured some fey creature — me. Protesting vainly as he carried me away, I finally spotted a good-sized friend of my brother's, and appealed for rescue. Once duly rescued, I was again carried back to my table.

Being shuffled around so unceremoniously is a little hard on one's nerves, not to say one's dignity, and by the time I finally escaped, I had a good idea about how and why the engineers have earned their reputations. All in all, they were a harmless group, if a tad overzealous, but I will admit that I've never had the courage to attend such a function again.

Cara Koropchuk

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Women and The Word: a variety of views

Interview by Elaine Ostry

The Edmund Kemper Broadus lectures, named for the first head of the U of A English department, are held annually. This year's lecturer is Dr. Patricia Demers, who will discuss "Women as Interpreters of the Bible."

Demers says her interest in the "revisionist work of contemporary feminist theology," led her to explore the "long-standing tradition of women's work, which is often forgotten, as interpreters of the Bible...it is not a phenomenon of the last couple of decades."

Demers will discuss this topic in a series of four lectures. The titles are eye-catching: "Beyond God the Mother," "The power of Holiness: the Medieval Mystic Tradition," "Milk for Babes: Governesses, Matriarchs, and the Moral Tradition," and "An Abilative Estate: The Challenge of Liberating the Word."

The first lecture, "Beyond God the Mother," will consider some of the examples of the Bible in which God speaks to, consoles, and admonishes Israel as a mother," says Demers.

"I'm not trying to neuter God, I'm not trying to say God the Father or God the Mother." But it is important, she claims, to see how God takes on a female role.

"In Isaiah 42:14, God promises to cry like a woman in labour to his people. He refers to Himself as a rock who bore his people."

The second and third lectures show how women from various historical periods have interpreted the Bible.

"The Power of Holiness: the Medieval Mystic Tradition" is about "listening to the voices of medieval visionaries, whose mysticism grew on and enlarged scriptural texts," she explains.

Many of these women hailed from the Continent, such as Hildegard of Bingen and Hadjevich of Brabant ("a leading figure in medieval Dutch literature").

"Milk for Babes: Governesses Matriarchs, and the Moral Tradition" is about the women who, as Demers says, "wrote for children and used the Bible to teach children a certain



Genesis 22:2: "And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man."

understanding of Christian morality.

"These women were not usually associated with religious orders. They usually had the patronage of a tract society or some religious group which was publishing their work."

These writers of the Georgian and pre-Victorian times include Hannah More, Mrs. Sherwood and Dorothy Kilner.

These women do not criticize patriarchal aspects of the Bible. "That is one of the big differences between the interpretations of the past and those of today," comments

Demers. "(They were) mining the Bible for its pedagogical materials."

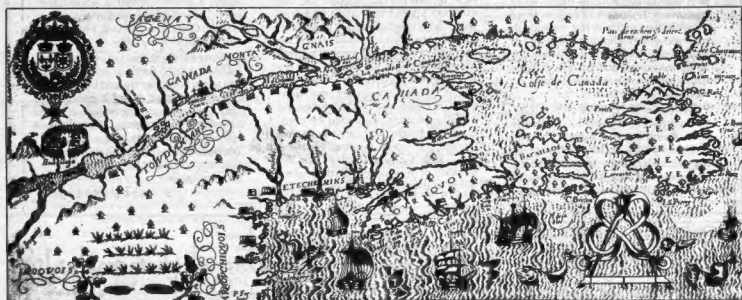
The fourth lecture "looks at the ways feminist theology is challenging traditional Biblical Theology, including 'inclusive language.' Demers defines inclusive language as "an attempt to write women into the text of the Bible...to make the Bible apply to both men and women." Much of this criticism, Demers adds, is "revisionist in character."

"The most frequent stories seem to be those in which women are used for mother-

hood and then forgotten." But this is not always the case, she says, citing Deborah's "exuberant lovingkindness" in the Song of Solomon.

Feminist criticism of the Bible has been active since the late nineteenth century "in re-examining the Biblical text and the whole mode of Biblical scholarship," concludes Demers.

If you are interested in hearing these different interpretations of the Bible, the Edmund Kemper Broadus Lectures will be held from January 25-28, at 4 p.m., HC L-1.



A map from the hand of Samuel de Champlain, "France's Greatest Explorer."

Colourful chronicles de Champlain

review by Don Tremblay

On C.W. Armstrong does not withhold his feelings towards Samuel de Champlain in his biography of the French explorer. As he states in the prologue: "It will become clear to readers of this work that I view de Champlain as a great heroic figure"—and he is right. In chronicling de Champlain's life from his birth in the port of Brouage on the Bay of Biscay in 1567 (a date that is often disputed) to his death on Christmas Day in Quebec, Armstrong does indeed reveal his respect and admiration for "France's Greatest Explorer."

The main source of information for Armstrong throughout the biography is de Champlain's own personal journals, which he scrupulously wrote on his voyages and during his stays in France and Quebec. In parts, this close association with the journals and the direct quotes from them are most interesting. De Champlain's description of war and the brutality of the Indians with whom he fought are so vivid that it not include them, or even

to paraphrase them, would tarnish the events.

Yet, in parts of this book Armstrong seems to spend too much time either analyzing de Champlain's journals (thereby making the biography seem more like a review of de Champlain's writing than a portrayal of his life) or using material from them which is not relevant to the explorer's life.

Such digressions, however, do not occur often enough to make the book boring or difficult to read. Armstrong's writing is clear and his unabashed bias towards de Champlain is refreshing. In fact, the book may be taken as a rallying cry from supporters of the French explorer who is not loved or liked by all. Armstrong cites Pierre Berton and Rene Levesque as at least two prominent Canadians who are not big fans of de Champlain, and throughout the book, Armstrong offers their reasons why. For although de Champlain is credited with sowing the seeds of "an empire on this continent," he has also been called a coward

and a warmonger.

Armstrong addresses each of these issues as well as de Champlain's marriage to Helene Bouille in 1610, which was controversial because he was forty-three and she was twelve. Critics say that de Champlain married her for her family's money. Armstrong claims that such talk is ridiculous because de Champlain never received any. De Champlain has also been criticized for promising his leaders and sponsors in France to explore new regions and to expand his settlement in New France only to not follow through.

But in every case, Armstrong defends the explorer and, to be sure, he has good reason to do so. Under the tutelage of his uncle, Captain Provencal, de Champlain began his career as a seaman, learned the importance of illustrations and accurate recordings of explorations, developed his navigational skills and hence built the foundation upon which he would base his future.

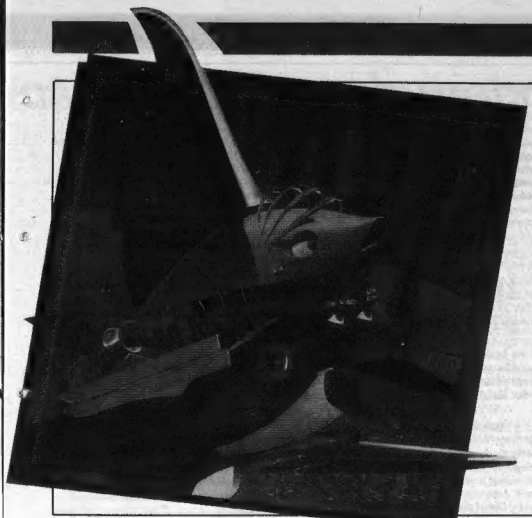
By 1603, experienced and financially se-

zure, de Champlain set out "to make a commitment in search of a destiny. That commitment was to be New France." For the next thirty-two years, his life consisted of war, politics, discoveries, exhilarating highs and devastating lows. His relationship with the Indians, whose land he settled on and whose furs his leaders in France desperately wanted him to monopolize, was uneasy at best. The Hurons and Algonquins were considered to be allies, but neither the two tribes nor de Champlain were reliable. The Iroquois were never considered to be allies.

Nor were the English, who dealt de Champlain his greatest loss. The Kirkes of England began challenging his small colony in 1627 and in 1629 they arrived at Quebec to take possession of the settlement. De Champlain, faced with a severe shortage of supplies and virtually no help from his mother country, could do nothing but quietly surrender. For him, "this was the lowest point in his career." But he rebounded quickly and fought hard to restore France's hold on Quebec, and the signing of the Treaty of Saint-Germain-en-Laye in 1632 culminated perhaps his greatest feat: bringing Quebec again under French control.

Armstrong cites the growing tension between French- and English-speaking Canadians, which exploded in 1976 with the election of a separatist government in Quebec, as his reason for writing a book on the life of de Champlain. Throughout it, he alludes to de Champlain's skills as a politician with the Indians; a negotiator with the Indians, the French, and the English; a writer; a leader; and an explorer. He also includes de Champlain's entire "inventory of cartography and illustrations pertaining to North America," which offer interesting and sometimes amusing insight into how de Champlain viewed some of his own discoveries.

These illustrations, the journals, and ten years of research have enabled Armstrong to compose an excellent biography of one of Canada's founding fathers. In this, his second book, Armstrong has fulfilled the challenge that he took upon himself of documenting the life of the man who is responsible for "the beginning of French culture in this country."



Wonders of Computer Animation

The Computer Animation Show
Princess Theatre
January 20-26

review by Dragos Rulu

The Computer Animation Show is like a legal hallucinogenic trip. It's a series of 28 video clips, ranging from 40 seconds to seven minutes, which fill up a 90 minute journey to places that we

will never see. Most of the clips were made for showing at an international computer conference called SIGGRAPH, where manufacturers of software and hardware for animation compete in a show of oneness.

Everyone wants to show the world that their stuff is better, bigger and shinier than the company next door. So they create videos that are essentially company commercials. This movie is a collection of those

commercials.

Commercials are not the entire movie, though. Several clips are from universities, notably Montreal and Ohio, and one humble yet funny spot named "Dance of the Stumblers" was done on an Amiga home computer in the director's bedroom.

This movie cost \$3000 dollars (U.S.) a second on the average to make, and most people will say "so what?" when they see some scenes...but anyone who knows anything about graphics will gasp at the complexity of some of the animation.

One particular scene in Apollo's "Fair Play" has the stylized characters in a hall of mirrors. Drawn with a technique called ray-tracing, up to 22 reflections of reflections may be seen in some spots. The same piece also features a hectic rollercoaster ride, where the camera "movements" simulate the inertia/gravity of an actual head on a ride, bobbing and tilting as if you were on it.

Little technical details like these that often we wouldn't give a second glance to in an actual movie, but which would be sorely missed if they weren't in the image are what makes these animations masterworks. An eye for detail is needed to see this movie.

A really interesting piece from a group called the Disney Late Night group, is about a "junk-yard dog" (Who is actually made from pieces of vacuums and such). The group which drew it worked on it in their spare time, hence the "Late Night" name. They used special programs to "flatten" the normal 3-D graphics, and draw fine outlines of the characters, to give them the "classic" hand drawn look. The result is heart-warmingly Disneyesque.

Another really interesting effort comes from Symbolics in a clip about a bird named Stanley and a fish named Stella. "Stanley and Stella" features hundreds of flying metallic birds and pastel fish. A human animator, even computer-assisted, could never hope to animate all those creatures.

To create this effect, behavioral patterns

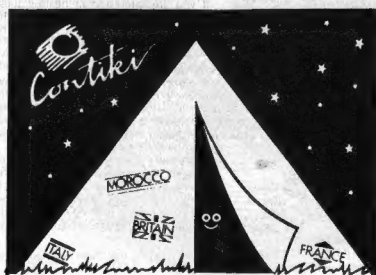
of birds and fish were used. Each animated bird and fish "knows" about neighbours and obstacles and adjusts their movement (flight or swim) just as if it were a real animal, actually flying around obstacles and avoiding collisions.

The uncontested winner of the upmanship contest and best pieces of the film come from Pixar, the company of Stephen Jobs and George Lucas fame. Directed, and written by an ex-Disney animator named John Lasseter, "Red's Dream" and "Luxo Jr." are funny, technically amazing and just all-round great.

... the lamps take on a father-and-son aspect in their play, and the unicycle shows off its mischievous personality.

Each of these two segments is about an inanimate object, an unicycle and a pair of Luxo lamps respectively. In mere minutes, these inanimate objects develop personalities — the lamps actually take on a father-and-son aspect in their play, and the unicycle shows off its mischievous personality. The realism offered us by these animations is breathtaking, and there are some scenes that are indistinguishable from photographs.

From surrealism, to realism, these examples of "Gee Ma, look what I can draw" are a great way to spend a couple of hours. You will say be amazed at several of the sights, and I guarantee you will smile a couple of times too.



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Modern day witches: an i

"The Occult" — a catch-all phrase for what practices and ways of life we have little, distorted, or a paralyzed understanding. The word "occult", leaving no explanation behind it, even after several thoughtful pronouncements, prompted me to investigate its very source or at least how it got confused in modern English usage.

Via coincidence or fate I established correspondence with whom you might call modern day 'witches' or magicians — not to be confused with those who pull rabbits out of top hats. Their names are David and Ana Morgaine. They would neither agree nor disagree to be referred to as 'witches', 'pagans', or 'modern day magicians'.

I decided that the best medium for investigation would be an interview with them, much to the benefit of myself and hopefully to you, the reader. But first a little interjection of history.

"THE O.T.O. IS A SERIOUS AND SECRET ORDER, pledged to the high purposes of securing the Liberty of the Individual, Knowledge and Power through Beauty, Courage and Will, of the Foundation of Universal Brotherhood." These were the first words I encountered in a book kindly lent to me by David and Ana. The letters

O.T.O. stand for Ordo Templi Orientis, or Order of the Temple of the Orient, to which both David and Ana belong. As this interview will reveal, the Order is the culmination of at least a thousand years of cultural transmissions. Its present name and philosophy owe themselves mainly to Karl Kellner (1850-1905) and Aleister Crowley (1875-1947).

Kellner, a wealthy Austrian industrialist, papal chemist, and high grade Mason, founded the O.T.O., basing much of it on specific magical practices he encountered in his travels to the East. However, it was Crowley who was responsible for fostering a few strong leaders in North America and to him that the O.T.O. owes a great deal of its survival in the English-speaking world. The Order's many chapters and lodges spread through Canada, the U.S., and Europe regularly perform the O.T.O. 'Gnostic Mass' a group ritual Crowley calls "the central ceremony of its [the Order's] public and private celebration." A central tenet of the O.T.O. is that Divine consciousness is essential and that certain techniques are of value to induce the experience.

(NOTE: The terms with superscript numbers are defined in the glossary on page 10)

I will let the rest speak for itself in this interview.

David, I think it would be best to begin this interview by discussing a general concept, the meaning of the word pagan and what it refers to in order to provide some sort of working definition for the reader of this interview.

David: The word pagan comes from the Latin pagani meaning people who live in the country. The pagan religion originally referred to what one might call the religion of the countryside outside the civilized area, and the ancient Mediterranean.

And now in today's world, who are the pagans and what are some of their traditions?

The modern pagan movement has its roots in forms of Wicca. Druids and others are trying to revive a lot of the positive aspects of the primitive, tribal communities. In essence, by not rejecting modernity to nature by deifying the forces of nature they see modern Western culture as being very artificial and seek to become again part of the world as opposed to being conquering and raping nature.

How closely linked is the modern pagan movement to ancient European folk religions?

To say modern paganism has an actual direct link with ancient European folk religions would be stretching things somewhat. With the Christianization of Europe the pagan traditions were more absorbed than continuing separately. What the Catholic Church did to in Latin America where it is a little more recent — was to amalgamate elements of pagan traditions into their own rituals rather than completely cutting off a converted community from its past. One will always find traditions of folk medicine and magical practices of various sorts connected with superstition that have their antecedents in ancient religious practices, but they were not really organized or a continuing movement.

Is there at least some sort of trans-historical ideology that is being kept alive by pagan revivalists today or in other periods in history?

Not really in an organized sense. I mean, these ideas keep reoccurring and people have experienced that will be interpreted generally in the context of the prevailing ideology for example, in late eighteenth century England there was a really big thing about the Druids — that Stonehenge was an ancient Druid temple. The idea circulated that Christ was, at some time, founded a Druidic school at Glastonbury and that the Druids were part of the original Christians in the sense of the Enlightenment, which was part of what was happening in late eighteenth century ideas. Anyway, the Druids were seen as being very appropriate ancestors for eighteenth century humanistic Christians. However, there is no historical connection whatsoever. The modern Druids, who up to a few years ago — I think they may be still allowed to do it, I am not so sure, though I do know the authorities have lamped down somewhat on their access to Stonehenge — anyway these so-called Druids would have their summer solstice ritual at Stonehenge every year — and that is definitely a late eighteenth century creation that probably has little or nothing whatsoever to do with the ancient Druids of whom we really know next to nothing except that the building of Stonehenge predated them by several thousand years.

So you're saying that there are people out there who would like to believe that their practice of ritual claims a direct descendancy to ancient religions.

Yes, and they make a sort of backwards reconstruction to the early folk religions when it is really a modern creation. With archaeological research, any things that are discovered in retrospect about these ancient practices are drawn in and incorporated. There is nothing wrong with that, I just think that it is somewhat misleading.

How is it misleading?

Well, there is nothing wrong with claiming ancestry in the sense of saying this is what we think those people were doing and we would like to do the same thing. However, it is very different to say that we are continuing what they are doing directly. So I am saying

Interview by Chris Herodek
photos by Bruce Gardave

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interview

that it is reconstruction rather than continuation, which does not mean there is anything less valid in terms of the value the people get from the practice and the beliefs associated, but it can lead to pretensions of authenticity.

Reconstruction, or perhaps a better word, the construction of a spiritual belief system seems to be a major principle or goal of the OTO.

Yes, I think you can create your own religion and make it work for you—which is sort of a Gnostic idea. Your beliefs do not necessarily have to have some direct linkage with something in the past.

How do you define Gnosticism?

Generally speaking, Gnosticism is an attitude towards religious practice that stresses the importance of personal revelation and experience over dogmas and written transmissions. The term *Gnosticism*, in a very general sense, also refers to religious orders that use secret ways or methods to reach a higher spiritual existence. These methods, or ways, or whatever you want to call them, are kept secret by those under oath in the order. I know the OTO uses a similar system whereby the members swear oaths and keep secret the things they have learned or encountered through the Order. If it is not too paradoxical of me to ask—since the OTO is a secret society—what is the reason for keeping such methods and teachings secret?

One of the main purposes of the secrecy is the idea that this experience of divinity within the self is extremely difficult, but not impossible, to communicate verbally. By

ground movements in and throughout many periods in human history.

Yes, there has been that element too. The attacks of the Counter-Reformation against any type of philosophical speculation, often connected with political ideas of societal change which have gone hand in hand with Gnostic movements for a long time, particularly in times when there is a religiously supported power group with privilege, made it very dangerous to openly discuss personal religious experiences because one would be open to charges of heresy. The definition of heresy was a personal opinion (as opposed to Church dogma). So the adoption of the Masonic fraternities which are the ancestors of the OTO was partly because they provided a structure for the preservation of secrecy in which the members of the society are bound by oaths not to reveal the activities of the society to outsiders, ensuring that there could be a free and open communication within the fraternity without fear of the ideas being discussed getting into the hands of the authorities (or abused by the ignorant).

You refer to the Masonic fraternities as being ancestors of the OTO. How are they related? Fairly directly. As far as documentable connection, if we go back to the mid-nineteenth century the OTO was originally founded by German Masons who had connections with Freemasonry for some time before that, particularly the rites of Oriental Free masonry which is pretty well extinct now except for the OTO.

In what sort of atmosphere did the British Masons—who who have provided the necessary link between the ideas being brought to life on the continent and the English speaking world—ground themselves?



teenth century—writing openly about occult theories largely derived from Jewish and Arabic mysticism that had been filtering gradually into Europe since the tenth century. It was out of a strong cross-fertilization between the German and French masons that the OTO in Germany was formed.

What is the connection between The Order of the Golden Dawn and the OTO?

In the very beginning there was this Rosicrucian study group involving Dr. Westcott, Dr. Woodman, and Mathers. They based the Golden Dawn on some cipher documents found in some used book store or something like that, which are of dubious authenticity. These documents supposedly came from some Rosicrucian Adept in Germany called Fraulein Anna Sprengel (of Nuremberg).

Regardless of the authenticity of the founding documents they formed the Order of the Golden Dawn (in 1887) as a Rosicrucian and Hermetic magical order as distinct from a study group. The Golden Dawn split up due to all kinds of political and personal disagreements between its members.

Crowley, however, went on to establish his own magical order, the A.A., (1905), according to his experience with The Book of the Law, and was later contracted by the OTO in Germany and given a charter to be the representative in England and the English speaking world. Upon the death of the Grand Master of the Order, Theodore Reus, Crowley was elected to that title. He reformed the Order to a very large extent, incorporating his own ideas and making The Book of the Law a central document.

This may seem like an odd question but did Crowley write The Book of the Law?

Yes, although he claims it was dictated to him by a "praeter natural being" (spirit) named Aiwass.

Explain the origins of such a being as Aiwass, or the origin of ones that you personally may have encountered during an invocation ritual.

It doesn't make any difference whether or not you regard it as a being brought forth from the material in your subconscious as in "prophecy", or whether it comes from some type of unknown "supernatural agency". For example, one could attribute an unwanted emotion or thought to the influence of a demon or to an uninhibited part of the psyche in Jungian terms. In practice it doesn't really make much difference what explanation you use—and that's a central theory of our practice.

It seems that in most rituals, of whatever variety or purpose, the participant focuses or concentrates on actual physical symbols placed on the site, and chants the names of beings seemingly outside him or her. How does one integrate the inner world of one's psyche, in a ritual, with the outer, physical and referential world?

In dramatic ritual one is definitely representing something which is being personified and given a separate entity, but personally, I would be inclined to the view that all things are manifestations of things within us, and would go a step further and say that the entire universe that we experience is within us.

Is this part of the philosophy which gives rise to the words "There is no part of me that is not of the Gods?" said by all who take part in a pagan mass?

Yes, and one could accommodate the words "There is no God but man" to that philosophy too.

Since mass has been brought up, what goes on during an ECG's mass? Can you walk us through the evening?

Ana Morgante: It's evening when everybody arrives at the temple. They socialize for a while in a sitting room which has a quiet atmosphere and is softly lit. Then the people who are going to play the roles in the mass—the Priest, Priestess and Deacon—will disappear—you know, get prepared, get their robes on and see that everything is ready—while everyone else is still social-



attempting to communicate it one might give a wrong impression and would not actually succeed in transmitting the message. That "something" or message has to come from the individual's own experience. So the reason for the secrets is to avoid spreading the wrong idea rather than to preserve the right idea and keep it in the Order.

This element of secrecy (in the Order), apart from safeguarding the individual's own religious experience, seems to, without coincidence, go hand in hand with the preservation and protection of peripheral or under-

There was a great concern that Freemasonry was a world-wide conspiracy to overthrow monarchies. In Britain there was a very strong Catholic lobby against continental Freemasonry because of its connections with French revolution and the Founding Fathers in America. So British Masons took some pains to dissociate themselves from continental masonry—turning themselves into a nice middle-class social club. However, masonic groups on the continent, particularly France but somewhat in Germany, were connected with what has generally been called the "occult revival" in the nine-

continued on p.10

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izing and getting themselves prepared. Since I know you play a role as Priestess in the mass, can you tell me how one prepares themselves for the role they play?

Ana: I can only describe that from my own point of view because everyone has their own means and methods to get to where they want to go. I usually start my preparations in the afternoon on the day of the mass. I get relaxed and then begin to invoke of my Goddess.

Can you describe this Goddess and maybe say how She presents herself to you?

That's sort of a hard thing to put into words, being that it is abstract, but She is a gentle, loving, playful character who presents herself more as a feeling within me than anything else.

Let's go back to the temple.

Well, the officers or role players have robed. We then banish the temple, the purpose for which is to get rid of unwanted thoughts, to clear the air. That being done, I go to my personal altar and meditate until it is time for me to appear. I continue the process I started earlier, that of invoking my Goddess, except now I am fusing with Her, believing myself to be Her rather than Ana. Now there is not a whole lot of difference between invoking and fusing — fusing is just my word. Then specifically in preparing for mass I then change Her into the Goddess form that one sees in the mass.

Does the congregation, now seated, I presume, inside the room where the altar is only see you as the image of a Goddess?

Well, they're seeing an image of Her created through the robes and the implements I am carrying, but hopefully they're feeling Her through the energy I am managing to throw off.

What are the implements She is bearing?

She comes in with a sword and a paten, on which there are the cakes of light (the 'host') which will be used later for sacrament.

What happens next?

The Priestess enters the temple, greets the people, and then turns towards the altar, laying the paten on it. Then She goes about the temple in circles around the tomb (water altar) and around the fire altar, infusing the space with Her energy. At this point in time She is looking around for Osiris, who at this point is still a dead God.

She finds Him in the tomb which She opens with Her sword symbolizing the release of Osiris from the great pillar. In the story of his first death, according to the myth, he was found in a tree which had been cut down and used as a pillar in a great court. So at this point She is about to back open the wood tomb and bring the dead God out to resurrect Him. Once the tomb is open She calls him forth, purifies and consecrates Him. How is this done?

It is done with salt, water, fire and air

(incense) — the four elements. This being accomplished, He then takes life and becomes active. He then raises the Priestess and takes her up to the altar and places Her on it. The Priest then purifies Her with the four elements and closes the veil (tomb). It is now His turn to circle the Temple and infuse it with energy. After this, the Priest and Priestess do a series of invocations while the congregation reads from the 'collects' (the affirmations and adornments of the sun, the world, the moon, the lady, the Saints, the earth, the principles, birth, marriage, death and the end).

The Priest and Priestess then focus the energy of their God forms onto the sacraments, and give a reading after which the consumption of the elements is complete. The cup and the cakes of light become one. This being done the Priest then consumes the sacrament and after that the congregation does so as well. After each member of the congregation takes the sacrament they cross their arms on their chest and say "There is no part of me that is not of the Gods."

Could you elaborate on what that statement signifies?

The statement itself comes from *The Book of the Dead* in which there is a long passage which starts off with "My face is the face of the Disk, my eyes are the eyes of Hathor..." going through every member of the body and culminating in the saying "There is no member of my body which is not a member of the Gods." This statement is an affirmation that your deity is within you.

David: It is sort of like the Judaic idea that man was created in the image of God — but it's better than that, we think, because it's not saying you're an image of God, rather it's saying you are divine. It's like taking that image and restoring it to its original perfection — going from the image, man, to the God of which it is the image.

Ana: Or you could take that statement in the more psychoanalytic vein and say instead "At this point in time I have united all of my selves and all of my personalities into one healthy synthesis and have chosen every best and highest one and I am it." What you might call psychoanalytic integration of personality.

And in effect it denies any possible dichotomy between man and God.

Ana: Or man and Goddess or woman and Goddess or woman and God.

Does this mark the end of the mass?

Ana: Yes, pretty much. After everyone has consumed their cake of light and goblet of wine and crossed their arms and made their affirmation, the veil is then closed on the Priestess and the Priest gives his final benediction on everybody. The Priest goes back into the tomb and the ritual is over.

David: Yes. This is my principle objection to monotheism as commonly found in the Judeo-Christian pattern, that is that it insists that it is the unique and sole path to salvation,



which I think is something that will in fact disinherit the vast majority of people from the accumulated knowledge of humanity as a whole. I think that that is the single most destructive element of the Judeo-Christian world which can lead to any number of other things, including exploitation of the environment.

Would this be the view of other members in the OTO?

I would think so... yes, although you would find great diversity of opinion on any topic. Why do you think there are so many misconceptions in the majority of people's minds about magic and ritual practice?

Ana: Well, I think there's a lot of reasons. First of all, generally people tend to take a attitude of what they don't understand they completely mistrust. But specifically in our culture there has been a lot of, shall we say, negative media on the subject. The various things that come out of Hollywood, for example, while rather entertaining as horror films, like *The Omen*, *The Exorcist*, *Rosemary's Baby*, are viewed by people who really don't know very much about magic, etcetera, and who tend to take those as literal truths. Yeah, this is what these people do.

What do you see as being necessary in people's attitudes to change their conception of — and I will use the word — witchcraft?

Ana: Well, to start with I think people are going to have to sit down and start looking at the things they have heard and the things they have seen and say to themselves "I don't know this (their present conception, however derived) as a reality, this has to be looked at, these stories do seem fantastic." People have to stop swallowing what they are spoon fed and examine things for themselves and ignore the propaganda.

The popular notion spread by Christianity is that "God created all of these things" (earth, animals, etc.) and "gave man" — singular, male — dominion over the whole thing. So they read this and said "Oh, great! We can do whatever we want with this without regard to the consequences because God will take care of it and this use and abuse of ours is part of His plan" — all of which I think is very destructive.

David: Something that should be recognized by looking at all the accomplishments of a wide range of different cultures that have existed at various times in terms of their development of an individual self-awareness, is that humanity no longer evolves by natural selection in the Darwinian sense. The reason we are who we are now is that we have cultural transmissions as well as genetic transmission, and to ignore a substantial part of these cultural transmissions that have been developed is to turn our backs on our potential for future evolution.

Glossary

1. **Wicca:** one of the more widely-used designations for a modern manifestation of pagan Goddess-worship and ritual, also called witchcraft, (from Anglo Saxon)
2. **Gnosticism:** an approach to religion characterized by insistence on personal revelation as a source of spiritual guidance. (from GK. gnosis, knowledge)
3. **These documents:** containing ritual and means of charting a Rosicrucian Order.
4. **Hermes:** refers to Hermes Trismegistus, the patron deity of communication and magic in classical antiquity.
5. **Demon:** a spirit which is incomplete or fragmentary in nature. (from GK. daimonios, spirit)
6. **E.G.C.:** stands for Ecclesiastical Gnostica Catholica, Gnostic Universal Church, a religious society run by the OTO whose activity centers around the 'Gnostic Mass', a dramatic sacramental ritual.
7. **The [Egyptian] Book of the Dead:** a collection of ancient texts which were intended to prepare a deceased for his admission to, and enjoyment of, the states beyond death.

FEES DUE January 22

The last day for payment of the second instalment of fees and for payment of fees for Second Term only registrants is **JANUARY 22, 1988**. A penalty of \$15.00 will be charged if payment has not been received by this date.

An additional penalty of \$15.00 per month will be assessed for each month in which a student's fees remain unpaid. Students are reminded that the University cannot accept responsibility for the actions of the post office if payments are not received by the deadline date. Also, if payment is dishonored and not replaced by the appropriate deadline date, the penalty will apply.

The Regulations further state that should payment not be made by January 31st, registration will be subject to cancellation.

Fees are payable at the Office of the Comptroller, 3rd Floor, Administration Building or by mail addressed to the Fees Division, Office of the Comptroller, University of Alberta, Edmonton, Alberta, T6G 2M7.

Office of the Comptroller

DEMONSTRATION

Monday, Jan. 25 — 4:30 p.m.

Rec. Room SUB BSMT.



PRACTICE SCHEDULE

Mon.-Fri. 5-7 pm.
Rec. Rm.
(SUB Bldg.)
Tue.-Thu. 2-4 pm.
Rec. Rm.
(SUB Bldg.)
Wed. 7-9 pm.
(P.E. Bldg.)

Everyone is invited to take part in a free trial practice following the demonstration at 5:00 p.m.

Music Trivia Contest

Grant and Lloyd Go to Hollywood

by Grant Winton and Lloyd Robertson

Welcome to this week's contest, featuring a new look, and a new title. As well as being a take-off on a well-known British band, the title also gives us this week's topic—Rock Stars in the movies.

But first, last week's answers:

1. The three artists who recorded "Suspicious Minds" were Elvis Presley, Waylon Jennings, and the Fine Young Cannibals. Elvis' version was the only one to reach the top, peaking at number one in September 1969.
2. "Ziggy Stardust" was the only top ten hit for Bauhaus.
3. The Carpenters and Klaatu both recorded "Calling Occupants of Interplanetary Craft."
4. Neil Young recorded "Four Strong Winds" as a duet with Nicolette Larson.
5. The first song to reach number one in the U.S. in both versions was "Lucy in the Sky with Diamonds," by the Beatles and Elton John, but due to the typing error, "Go Away Little Girl" by Steve Lawrence and Donny Osmond is also acceptable.
6. The Police recorded "Don't Stand So Close to Me" twice, doing the second version in 1986.
7. Sam Cooke and Dr. Hook both recorded "Only Sixteen".
8. Alice Cooper recorded "Somewhere Over the Rainbow" from the MGM movie *The Wizard of Oz* (1939).
9. ABBA's "Gimme Gimme Gimme" was also recorded by Leather Nun.
10. Marvin Gaye was the first person to record "Heard it through the Grapevine" but Gladys Knight and the Pips version was released first, making it look as though Gaye had covered them. Gaye had the hit anyway and took it to number one in 1969.

The Breaker Answer

The "Promenade" part of Mussorgsky's

Pictures at an Exhibition was meant to symbolize him walking through an art exhibit. Since Mussorgsky limped, he chose the irregular time signature of 13/4.

We must apologize for a typo in question five. The word "only" should have been replaced by "first". Fortunately, this error makes no difference to the outcome of the contest.

It seems the questions were a little hard. Even our winner, Tom Mar, could only answer 6 2/3 questions. But that's enough, and Tom can pick up his prize, a gift certificate from SU Records, from Elaine at the Gateway office.

Since the Rock 'n Roll era began, we have seen many artists cross over from music to acting and vice versa. Sometimes the results are quite abysmal (The Dukes of Hazzard album and Neil Diamond's *The Jazz Singer*). But occasionally we see a rock star perform well in a movie, and we have come up with a few questions regarding these performances. Keep in mind that none of the answers refer to concert films, biographical documentaries, or over-long videos.

The winner of this week's contest will receive a gift certificate from SU Records. Entries should be submitted to the Gateway office by 10 a.m. Wednesday, January 27th. Place them in the envelope marked **Music Trivia**.

Questions:

1. This rock star and philanthropist made his feature acting debut as Pink in *Pink Floyd, the Wall*.
2. David Bowie had a starring role in *Merry Christmas, Mr. Lawrence*, but his co-star (not Tom Conti, [another star]) is also a top star in his native Japan. Name him.
3. While we're discussing David Bowie, name

any four other movies he has starred in.

4. In 1980, Debbie Harry starred in a movie, which had a title similar to the title of a song on her album, (with Blondie) *Eat to the Beat*. Name the movie and the song.

5. What American rocker made a brief appearance as the audition judge in *Back to the Future*?

6. Sting's first feature role saw him playing a scooter-riding Mod. Name the movie.

7. What famous drummer appeared in the recent Schwarzenegger flick *The Running*

Man, playing the part of Mick?

8. Now here's a toughie: The movie *Batfist* saw Apollo's brother Zac killed by the Cylons. What singer played Zac?

9. Now an easy one to make up for it: What singer had parts in *A View to a Kill*, and *Vamp*?

10. Who played the Acid Queen in *Tommy*?

Terrible Movie Tie-Breaker:

(a real hard one folks)

What rock star has been featured in such "classic" films as *Clambake*, *Spinout*, and *Harem Sarem*.

LITERARY CONTEST INFO:

Deadline for all entries: 4 pm Feb. 12

All entries must be typewritten and double-spaced, with name, address and ID number on a separate page.

Maximum Lengths:

Short poem: 25 lines Note: poems counted

Long poem: 200 lines by lines!

Short story: 3000 words

Submit entries with self-addressed stamped envelope to:

Elaine Ostry.

The Gateway

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Edmonton, AB

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for poetry categories

only 1 entry each

for short story category

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The Bears beat this team from Finland at Christmas. They hope to do the same to Lethbridge this weekend.

Photo by Rob Galbraith

with them (early in the season.)" The Bears defeated the Pronghorns 11-3 and 7-3 in Lethbridge earlier in the season.

McDowall had plenty of praise for the Golden Bears.

"They skate and skate and never stop coming," McDowall said, "they work 100% all the time."

Although the Pronghorns are improving, the Bears still won't be playing a team that's as good as Calgary or Saskatchewan. Lethbridge is in the "second division" of Canada West.

"You have to work the players a little harder at practice for games like this," Drake said, "against the real tough teams, you have to save their energy for the game."

That is not saying that the Bears are taking Lethbridge lightly. Lethbridge just swept Regina in a two-game series last weekend and scored 16 goals in the process. Guy Cerva, one of the 'Horns top forwards, was named the Canada West hockey player of the week.

"They are a more solid club than it looks in the standings," Drake said.

"We're a hardworking, grinding hockey club," McDowall said. "Don't let the 16 goals fool you. We don't have the outstanding, flashy forwards. We have to work very hard for our goals."

"Teams respect us more."

SLAPSHOTS: The Bears have never had any trouble against the Pronghorns in history; as they are 22-1 against the team from Oldman country. The Bears have scored 10 goals in seven of those games... McDowall is in his third year of coaching the Pronghorns... He figures that the new Tier I junior club in Lethbridge will help his program. "It'll give us more potential to receive some help. We don't really compete for the same kind of players," McDowall said... The action starts at 7:00 Friday and Saturday nights in Varsity Arena.

Horns hopeful

by Alan Small

The University of Lethbridge Pronghorns hockey club used to trek into Varsity Arena with fear.

"There's not much doubt that we're a better club," Pronghorn coach Dave McDowall said.

The Pronghorns are close to a breakthrough, as they are now in

fifth place in the Canada West conference, after years of rotting in the basement.

"We've got more players in their third or fourth year now," McDowall said.

"They're a reasonably competitive team," Bear head coach Clare Drake said, "we had one close one

Puck dropped on Face Off '88

by Alan Small

The U of A and NAIT will be facing off on February 2nd.

Face Off '88 is the fourth annual inter-city rivalry between the Golden Bears and the Oaks. The Oaks hope to tie up the series, as the Bears have won two of the three previous games. They won last year's 7-2.

"It's just like Arizona against Arizona State. It's like Auburn versus Alabama. These games tend to be tremendous cross-town rivalries," said NAIT coach Perry Pearn.

"We'll get the boards bangin'"
— Clare Drake

The games between the two clubs tend to be very physical. In fact, they've been downright rough at times.

"Both teams are capable of playing the checking game well," Bear coach Clare Drake said. "We'll get the boards bangin'."

"I can't see it being a whole lot different. The style of Golden Bear teams are always the same," Pearn said.

The game started on good footing in 1985 when the Cranston brothers, Sid and Dennis played on the different sides. Sid, at that time, was the star on the Oaks.

"That was a lot of fun," Dennis



It's Howie Draper about to take the face off of a NAIT Oookpick last year.

said, "we kept giving each other little jabs out there on the ice."

It still is a lot of fun for Cranston as he still knows a lot of players for NAIT.

"There's a couple from Fort Saskatchewan," said Cranston, who grew up in the suburb of Edmonton.

"I like to beat them and beat them well," Cranston said.

The proceeds from the game go

to the Ronald MacDonald House, as it has been since the game's inception.

"The game generates a lot of excitement," Drake said, "it's an electric evening and it's a tremendous cause."

Tickets can be picked up at BASS, the Athletics office or from the SU information booths in CAB, SUB, or HUB. Red seats are \$7 while the blues are \$5.



Randal Smathers

Wille de Wimp disgraceful

I hate to do this, but it's time to talk about business in sports. The money involved is making things weird. Case in point: nine players in baseball are making \$2 million. A year. Two more are trying to join this club: Andre Dawson and George Bell. At 81 home dates a year, that's \$24,680 a game. Figure on eight bucks a head to get in the gate, average, and you need to get an extra 3,086 and a quarter fans per game to pay for the single big salary. Throw in Tom Henke and Tony Fernandez's annual paydays, what you are looking at is \$814,64 fans a game to pay for three guys.

It doesn't take too much of those kinds of mathematics to see that one or two bad years for attendance equals bankruptcy. The Game is playing some very dangerous games itself.

If it weren't for beer advertising, there might be no pro sports at all, so do your duty as sports fans and "patronize the sponsors product" — or else.

Boxing is another problem area. The money for a big fight — in the tens of millions of dollars — has made packaging a fighter more important than putting on a

good show for the fans. The hype behind today's "big" fights is all out of proportion to the product. Hagler-Leonard was hailed as having two champions going head to head. Big deal, look at Graziano-Zale forty years ago. These two men fought three times in two years. As the great fights get scarcer, the money per "extravaganza" goes way up, so the fight fan loses two ways, by having fewer fights, and by having to pay more for them.

Look at this weekend's "fight". Holmes is old, slow and fat, and always had trouble with a big puncher with any speed at all. Tyson in two — three tops. That's not a fight, that's a beating.

Another example is the way Willie de Wimp has been handled. You can almost see his handlers' thoughts: "If we can put him in with every burn in North America, he should have a fair record in a couple years. Then we can get a money fight or two before he gets lobotomized by a real heavyweight." I see he's about to fight the top-ranked light-heavyweight this time, and that's a damned disgrace.

In this world of play-for-pay it's nice to see a game where the players are playing for the fun of it, for the competition and the sport, not for the \$2,229,822 a year that Jim Rice "tolds" for. The University teams may not have the skill level of the pros you see on the tube, but they have all the desire. At two bucks a game for the major sports (free for the minor ones) it's the best deal in town.

The hockey team will be playing for more than fun in a couple weeks. The bragging rights for the City of Edmonton are on the line in the annual Face-Off game against the NAIT Toothpicks. Good tie go fast for this one, and are available at Athletics, BASS and that school on the north side, so hurry down. Proceeds go to the Ronald MacDonald House, so you'll be helping a good cause. Tickets for one section — but only one, are available at the SU Info Booths.



Al Small's notebook

by Alan Small

The Bears swim team hosts the USC Trojans Saturday at the West Pool in the Van Vliet Center at 2:00. The Trojans are the second best swim team in the NCAA, which means the Bears may have bitten off more than they could chew.

The Bears are fresh off a victory over the tenth best team in the NCAA, the Washington Huskies. They also knocked off the fourth best team in the CIAU, the UBC T-Birds. The win should improve the Bears' ranking in the country. "This meet's not like one against Calgary," Dr. John Hogg executive manager of the U of A swim teams said. "We're not getting hot about the collar about beating USC."

The dual meet against USC will prepare the Bears for the upcoming

Canada West meet in February.

"Calgary, Victoria, UBC, and us are probably in the top five teams in the country," Hogg said.

The U of A curling club participated at the University of Calgary mixed bonspiel in Banff on January 8-10th.

Curling against teams from Calgary, Lethbridge, and Regina, the U of A managed to place two teams in the top four of all three events. Finishing in third and fourth in the first event were the Marks and the Dehid rinks, while the Chornay and Chekera rinks finished second and fourth respectively in the second event. The Anderson rink won the third event while the Hudson rink finished third.

The U of A curling club will be hosting their annual bonspiel March 4-6.

IN A SURPRISE MOVE the University of Calgary will not extend the contract of the co-ordinator of women's athletics and women's basketball coach Donna Rudakas. The lady Dinosaurs are the number one team in the country but that is not the issue. The positions are being reclassified because of increasing budget cuts. A new director will be hired with less responsibilities and the women's basketball position will become a part-time position.

"I understand the reasons why I can't be retained in my present position," Rudakas said. "Obviously, I'm disappointed for myself, but I cannot address the position of part-time coach—I feel that the program can't function that way."

X-country skiing cool

Cross-country skiing has become one of the most popular winter sports.

The U of A Nordic Ski Club acknowledges this as it caters to all aspects of the sport: recreational, social, racing, and touring. Doug Bezovie, a fourth-year Rec. Admin. student, has been involved with the club since coming to the U of A. He is the current club President, which with 55 members is the largest in its history.

The club organizes various outings throughout the year. There have already been several tours to the mountains this season, including a trip to Jasper and one to Mt. Assiniboine. In addition, the club organizes and runs courses including a certified Wilderness First Aid course, to be held in Feb. and March, Beginner and Intermediate cross-country skiing courses, a telemark camp, and a skating clinic, a form of skiing which is faster than conventional cross-country skiing. "Cross country skiing is not only one of the best forms of physical exercise, it is also a lot of fun," Bezovie said.

Members also participate in recreational skiing once per week in the river valley, and cross-country training occurs twice a week.

All club members become registered with Cross-Country Alberta and the Canadian Ski Association, and are entitled to the privileges of both of these associations.

Monthly club meetings are held



in order to plan and inform members of upcoming outings, and to provide an opportunity to socialize off skis.

The club is open to anyone wishing to join. For those who are interested in cross-country skiing, but don't have the equipment, it may be rented from the Campus

Outdoor Centre located in the Van Vliet Centre. The club is planning still more activities to come throughout the rest of this year. More information about the club may be obtained at the club office, located in Rm. 030P SUJ. Office hours are 11:00 a.m. to 2:00 p.m., Monday-Thursday.

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Jan Morris (Wales)
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Josef Skvorecky

Feature Seminars Include:

- The World of Science Fiction - with Spider Robinson, 1 February, 9:15 am
- Why We Write - eight acclaimed world authors on the state of literature, 1 February, 10:30 am
- Voices of the Wilderness - Canadian authors on writing and Mother Earth, 2 February, 10:30 am
- Travel Writing - an in-depth study with the master, Jan Morris, 2 February, 2:00 pm
- Writing Screenplays - with Britain's Hanif Kureishi, 3 February, 9:15 am
- Publishing in the 80's - six national movers and shakers on the state of the art, 3 February, 3:45 pm
- Creative Non-Fiction - the hottest in books; how to do it and why, 4 February, 9:15 am
- The Future of Writing - the grand finale: can writers help better the planet? 4 February, 2:00 pm

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University Scoreboard

Men's Basketball

BASKETBALL, M.	W	L	F	A	PCT	GB
Saskatchewan	8	2	853	768	.800	-
Victoria	8	2	895	811	.800	-
British Columbia	6	2	738	694	.750	1
Calgary	3	5	621	648	.375	4
Alberta	2	8	741	799	.200	6
Lethbridge	1	9	748	876	.100	7

SCOREBOARD

Jan. 15
 Alberta 64 at Calgary 59
 Victoria 82 at British Columbia 96
 Saskatchewan 79 at Lethbridge 72

Jan. 16
 Alberta 86 at Calgary 87
 Victoria 117 at British Columbia 105
 Saskatchewan 89 at Lethbridge 72

FUTURE GAMES:

Jan. 22-23
 Saskatchewan at Calgary
 Lethbridge at Alberta
 British Columbia at Victoria

Women's Basketball

BASKETBALL,	W	L	F	A	PCT	GB
Calgary	10	0	727	527	1.000	-
Victoria	8	2	709	479	.800	2
Lethbridge	5	5	612	591	.500	5
Saskatchewan	3	7	540	647	.300	7
Alberta	2	8	491	652	.200	8
British Columbia	2	8	557	740	.200	8

SCOREBOARD

Jan. 15
 Alberta 58 at Calgary 77
 Victoria 79 at British Columbia 49
 Saskatchewan 50 at Lethbridge 72

Jan. 16
 Alberta 30 at Calgary 66
 Victoria 77 at British Columbia 50
 Saskatchewan 50 at Lethbridge 82

FUTURE GAMES

Saskatchewan at Calgary
 Lethbridge at Alberta
 British Columbia at Victoria

Canada West Hockey

C.W.U.A.A. STANDINGS

TEAM	GP	W	L	T	GF	GA	P
Calgary	19	17	2	0	138	80	34
Alberta	19	13	5	1	127	78	27
Sask.	18	12	5	1	123	59	25
Manitoba	18	10	8	0	90	79	20
Lethbridge	18	6	11	1	76	117	13
UBC	18	6	12	0	64	95	12
Brandon	18	4	13	1	71	103	9
Regina	18	3	15	0	58	138	6



The Pronghorns face the Bears in hockey, Fri. and Sat. at 7:00.

RESULTS:

January 15:
 Regina 2 at Lethbridge 9
 Calgary 5 at Brandon 3
 Manitoba 7 at UBC 6 (OT)

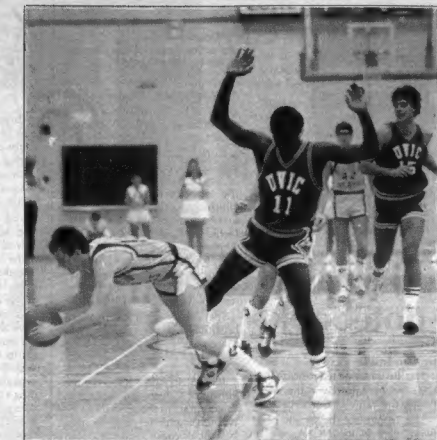
January 16:
 Alberta 4 at Saskatchewan 1
 Regina 6 at Lethbridge 7 (OT)
 Calgary 6 at Brandon 4
 Manitoba 3 at UBC 5

January 17:
 Alberta 2 at Saskatchewan 4

SCHEDULE:

January 22:
 Lethbridge at Alberta
 UBC at Calgary
 Brandon at Regina
 Saskatchewan at Manitoba

January 23:
 Lethbridge at Alberta
 UBC at Calgary
 Brandon at Regina
 Saskatchewan at Manitoba



The Bears and Pandas take on Lethbridge this weekend in hoop action.

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PLAYER	TEAM	GP	G	A	PTS
Crastori, S.	Alberta	19	15	20	43
Houlder	Calgary	17	13	30	43
Morrison	Sask.	18	24	18	42
Vinge	Calgary	19	20	19	39
Jones	Calgary	18	16	22	38
Wakabayashi	Alberta	19	12	26	38
Martins	Regina	16	16	16	32
Leier	Sask.	16	19	10	31
Brown	Man.	18	7	24	31
Lloyd	Sask.	18	8	22	30
Bracko	Calgary	13	16	11	27
Craig	Alberta	17	12	15	27
Proft	Alberta	19	8	19	27
Zaporzan	Calgary	17	13	13	26
Severyn	Alberta	17	11	14	25
Lovsin	Sask.	18	6	19	25
Scott	Man.	18	13	11	24
Thompson	Brandon	18	10	14	24
Cranston, D.	Alberta	19	7	17	24
Otto	Alberta	18	6	18	24
Fioretti	Calgary	18	5	19	24
Blisner	Man.	18	8	15	23
Cervais	Leth.	18	7	16	23
Stokowski	Alberta	19	13	9	22



Top Tens

MEN'S BASKETBALL

1. Brandon (2)
2. Victoria (1)
3. Saskatchewan (4)
4. Acadia (3)
5. Toronto (5)
6. Manitoba (6)
7. Bishop's (7)
8. British Columbia (NR)
9. Windsor (NR)
10. Saint Mary's (NR)

WOMEN'S BASKETBALL

1. Calgary (1)
2. Victoria (2)
3. Manitoba (3)
4. Winnipeg (4)
5. Laurentian (5)
6. Toronto (6)
7. McGill (7)
8. U.P.E.I. (8)
9. Regina (10)
10. Laval (9)

MEN'S ICE HOCKEY

1. Calgary (1)
2. U.P.E.I. (3)
3. Alberta (2)
4. Saskatchewan (4)
5. York (5)
6. U.Q.T.R. (7)
7. Acadia (9)
8. Concordia (10)
9. St. Francis Xavier (NR)
10. Waterloo (6)

WOMEN'S VOLLEYBALL

1. Winnipeg (1)
2. Sherbrooke (2)
3. Manitoba (3)
4. Laval (4)
5. Victoria (5)
6. York (6)
7. Calgary (8)
8. British Columbia (9)
9. Ottawa (7)
10. Toronto (NR)

MEN'S VOLLEYBALL

1. Manitoba (2)
2. Saskatchewan (1)
3. Calgary (3)
4. Laval (5)
5. Winnipeg (4)
6. Sherbrooke (6)
7. Toronto (7)
8. British Columbia (8)
9. Western Ontario (10)
10. Dalhousie (NR)

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HUMOUR

Robo Ralph

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AND HE IS NOT HAPPY...

ROBORALPH THIS, ROBORALPH THAT... HE GETS ON LITTEMAN AND DOES HE GIVE ME CREDIT FOR HIS VERY EXISTENCE, BRUNO?



Uhh... I DON'T KNOW ANYTHING ABOUT HIM!

AND WHEN HE WINS THE LOVE OF A WOMAN, WHOSE IS IT NAME OTHER THAN THAT OF A WOMAN WHO HAS SPURNED MY AMOROUS ADVANCES AND RETURNED MY MARRIAGE PROPOSALS UNOPENED...



TAMMY-FAE BAKKER!!

BUT THIS, MY LATEST CREATION, SHALL TUFFLE ROB FROM HIS SCHOLASTIC HEAVENS AND BRING ABOUT HIS DESTRUCTION! WITNESS, BRUNO! A SUPER STUDENT WITH ACADEMIC SUPERIORITY OVER ROBORALPH! A SUPER STUDENT CAPABLE OF MREACHING HAVOC WITH THE CLASS AVERAGE OF EVERY COURSE IN WHICH ROB IS ENROLLED...



WITNESS...

BELLE CURVE
THE STUDENT FROM HELL...



Sh... you...?

Vamp on Camp

AS THE SUN FINALLY SETS OVER THE AFRICAN PLAINS, A GHOSTLY FIGURE IS BATHED IN THE LUMINESCENCE OF A SILVERY MOON.



ROAMING ONLY AFTER SUNSET, AUSTRALOPTHECUS VAMPIRICANIS, OR EARLY VAMPIRE, WAS A FIERCE FIGHTER. MOSQUITOS AND FINANCE MINISTERS SHARE THIS COMMON ANCESTOR WITH OTHER BLOODSUCKERS.



LIVING IN TRIBES, THE FEMALE WERE THE PROVIDERS AND BROUGHT HOME THE BLOOD. THE MALES WOULD SPEND THEIR NIGHTS CIRCLING EARLY MAN'S CAMPS, IMITATING THE SOOTHING NIGHT SOUNDS OF THE AFRICAN PLAINS.



TRADE BETWEEN EARLY MAN AND VAMPIRE CONSISTED MOSTLY OF 8x10 CANIDED PHOTOS OF IMMORAL APES, GLASS BEARDS AND LARGE QUANTITIES OF AEROSOL SPRAY TO KEEP AWAY THE SOOTHING NIGHT SOUNDS OF THE AFRICAN PLAINS.



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WELL I DON'T

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Classifieds

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Female/Male to share 2 bdrm. downtown deluxe highrise. 15 min. walk from U of A. \$300.00/month includes utils. Call 424-8592. Available immediately.

Apartment to share near university. Elizabeth. 432-0973.

Non-smoker, mature. Female share with some, 15-min. walk, W & D. \$213 & Utilities. 436-9590 after 5.

Wanted

The Public Affairs Bureau requires Voluntary Information Officers/Tour Guides for the Alberta Parkway Display at Alberta Government Centre. Certificates will be given upon completion of project. Contact Michelle Zyp, 427-7362.

'86 or '87 Genetics 375 lab reports, assignments. 433-0432.

Part-time Teen supervision 3-6 pm Mon-

Fri. Must have car for transport duties. Laundry & Dinner. Wages \$8/hr. D/T. Gas. Phone: 434-9921 after 6 p.m.

Would you like to earn good money and make your own schedule? Join the team of independent Ladies Undercover Women Agents. Call Collette: 436-8037.

Volunteers for Lower Back Pain Prevention Project. Required to do safe lifting and raking. For details call 432-7187.

The Valley Zoo requires Volunteers to work a minimum of two (2) hours per week in Volunteer Positions as Zoo Ambassadors and Tour Guides. For more information, call 432-5511.

For Sale

PC-2 Pocket Computer with heat loss program, excellent condition. 986-0176.

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Attention Stock Market Enthusiast! "I Survived the Crash of '87" T-Shirts and sweatshirts now available. For more information, call Dave: 477-5357.

Ticket to Toronto - \$125.00. Confirmed for Jan. 28. Call 457-9661 (evenings)

Olympic Tickets for Sale. Several Events. Room 223. St. Joseph's College.

Wentworth Books Winter Sale! Friday, Jan. 22 to Saturday, Jan. 30. 20% off all paperbacks, 30% off all hardcovers. 10022-103 Street, 2nd Floor, Ph. 426-9949. Your upstairs, upstairs bookstore! Lange XLT Ski boots; new; 9 1/2; 250 also. 432-4415.

Lost

Fri. Jan. 15 or Sat. Jan. 16. Gold necklace with diamond pendant. Reward. 439-7083.

Black wallet at Kodak copier in CAB. Ken. 433-8435.

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Personals

Pregnant & Distressed? Free confidential help/pregnancy test. Birthright 432-2115. M/W • 11 a.m. - 3 p.m. Tel: 2 p.m. - 5 p.m. Room 0308 SUB.

Tar C.A.M. in locker 38. Happy Birthday! 21 suits you You look M. Dahling! Just remember to "Feel the Acceleration" as you slide into your executive chair! We've gotta have Faith! We believe! Signed: M.P. and the Dead Therapist.

Hi guys, missing you but having fun. Water polo players more educational than you've ever been. Be back between 6 and 9. Love the ex-chiefs.

Cute Redhead who comes late to Chem 312: like your smile and want to see more of it. Soam.

Zake and Elwood. The Blues Boyz are calling. Madame X.

Stress Management Class (the Friday Edition) is back in session. Friday at 4:00 in the Library Bistro and Bar (downstairs). Professor Martel.

Wes (Bus 2, The Rahrah Forces of Good). Meet you on N.Y. Ave. You stimulated my emotions in "Stereo" and we danced... Boom Boom Boom does your schedule have room? T.

M.G.Y. — why did you disappear from the chem lab? I'm boring without you. Please respond. — B.

Anyone witnessing an accident on Calgary Trail Southbound by Food for Less on Dec. 24:2:15 p.m. Please call Cindy at 463-2603.

Beware of the Disenchanted ones! They will charm you to their enchanted dungeons full of whips, chains, and kinky sex toys! The sex starved Forestry men.

Mono. Your suggestion sounds superb. I'll be there, and I'm sure we'll make each other's day.

Footnotes

JANUARY 21
Co-Rec Volleyball Intramurals Tournament (Jan 25-31) Entry Deadline: Today. Green office (\$30 fee)

Lutheran Campus Ministry: 7:30 p.m. Workshop at the Lutheran Student Centre, 11122-86 Ave.

Christian Reformed Chaplaincy: Study the ABC's of the Bible while eating lunch. This week "Freedom". 12:30 p.m. Meditation Room (SUB 158A)

U of A Liberals: present the Right Honourable John Turner. Physics 126, 2:30 p.m.

Pre-Med Club: General Body Meeting of the Pre-Med Club at 3:15 p.m.; 0308 SUB.

Math Club: General meeting in CAB 657. Everyone is welcome!

Arab Students Assoc.: "What is happening in the West Bank and Gaza?" — Visit booth (HUB) 9:00-2:00 Free Literature.

JANUARY 22, 24
U of A Badminton Open Tournament. Jan. 22-24. Education Gym. Entry deadline Jan. 20. Michele Moore ph: 479-1401. Brian MacCarty, ph: 465-5887.

JANUARY 22
Lutheran Student Movement: All-Alberta LSM Retreat on "Sexuality & Relationships" at Sylvan Lake. Details, registration: 432-4513.

Arab Students Assoc.: Forum/Slide Presentation 5:30 p.m. — Humanities Lecture Theatre 1. "Occupied Palestine: Perspectives... Visit booth (HUB) Friday 10:00-2:00 Free Literature/Info.

JANUARY 24
Chaplaincy: Services of Christian Unity. —Liturgy and New Songs. 7:30 p.m. St. Joseph's College Chapel.

Chaplaincy: 7:30 p.m. Special Worship to Commemorate the Week of Prayer for Christian Unity in St. Joseph's College Chapel.

JANUARY 25
Baptist Student Ministries: Focus: Christian Awareness Week - special emphasis. 5:00 p.m. Meditation Room. SUB. All welcome.

Women's Intramural (Camp Rec) Ice Hockey (Feb. 11 19-21:00) Deadline today 1:00 p.m. Gold Office.

JANUARY 26
M.U.G.S.: General Meeting and Election! 12:30 p.m. All members eligible to vote! Heritage Lounge - Athabasca Hall.

Campus Rec: Deadline 1:00 p.m. — Green Office, P.E. Bldg. Co-Rec Mid-Winter Racquetball Tournament (Jan. 30 & 31/88)

Investors' Club: General meeting. Groome Union on Real Estate as an investment.

U of A Math Club: Dr. J.W. Moon will speak on "Round-Robin Computations", 2:30 p.m. CAB 2-42.

U of A New Democrats: Lorne Nyström, M.P. on Mulroney Trade Deal — Tory Bldg, Lac. 2 — 7:30 p.m. Question period to follow.

JANUARY 26 - 28
Campus Fitness & Lifestyle Program: Cooper Fitness Test. Run, Walk or Jog -12 minute test - for more information call 432-5607.

JANUARY 27
U of A: U of A Women in Science and Engineering) Panel Discussion — Career Paths of Women. Bio-Sciences CW410. Dinner 5:30 p.m. Panel Discussion 7:00 p.m. No charge, everyone welcome.

I.S.O.: "How to Stage a Successful Event" Workshop. Plan for International Week. Info: Dawn or Jan 432-5950.

Campus Rec: Lamba and Lions Badminton (Feb. 1, 2 & 9) Entry Deadline today. 1 p.m. Green Office P.E. Bldg.

GENERALS
University SF Society: Interested in any form of Science Fiction Art? Stop by SUB 034, Thursdays 7:30 p.m. onwards.

U of A Debate Society: Wed's meetings & workshops. All welcome to watch and participate. 5:50 p.m. 2-42 Humanities.

Muslim Students' Assoc: Friday prayers 12:30 Meditation Rm. SUB. Talks 7:30 All Muslims welcome.

G.A.L.O.C.: Office Hours MF: 10-2, W: 10-4:30, TR: 9-30:30. Any questions or just want to talk, please drop in.

Goju Kai Campus Karate Club: meets every Tue/Thurs night 6 - 9 pm in basement of SUB (Rec. Rm.)

(M.U.G.S.) Mature Undergraduate & Graduate Students' Society: brown-bag lunch sessions 11 am. to 1:30 pm. Heritage Lounge, Athabasca Hall (HUB)

The U of A Wado-Kai Karate Club: is always accepting new members. Call 488-4333 or visit SUB 616.

U of A Fantasy Gamers Club: wants people interested in playing or trying any Role Playing Games. SUB 030V.

Society Against Mind Abuse Club: Society Against Mind Abuse. Call Anonymous for information call 444-4114 or visit SUB 30C Thursdays.

Scandinavian Club: Snacks Svenskal Mondays, Tary 8-5, 12-1. Intermediate Conversation Practice.

U.S.S. Office BSM 142 OPEN 9:00 am -3:00 pm. Weekdays. Delicious Fresh Coffee 25¢.

U of A New Democrats: Exec. meetings held every Monday, 4 p.m. Rm. 032 SUB, (basement.) All NDP Activists welcome.

U of A PC Club: Visit office (0300 SUB) Sign petition re: Free Trade M.T.W. from 12 noon to 2 p.m.

U of A Chess Club: Announcement! Now meets Wednesdays at 4:00p.m. in CAB 229

U of A Ski Club: Lake Louise Trip. Jan. 22 to 24. 105 dollars. On sale now. Our office: 030H SUB (10am-2pm).

L.D.S.S.A.: Friday Forums from 12 -1. \$1.00 lunch, free speaker. At the institute, 8710 - 116 Street.

Lutheran Student Movement: January 22-24. All-Alberta LSM Retreat at Sylvan Lake on "Sexuality & Relationships". Details: 432-4513.

I.V.C.F. Book Exchange: Bring in Your Used Texts to be Sold on Consignment. 034 SUB. 10:15 a.m. - 4:15 p.m.


U of A Fencing Club: New Members welcome. Meets Tuesday and Thursday nights. No experience necessary. Call Michael 481-1787.

Investors' Club: Win Money in Our Market Simulation. Meetings every second Tuesday. Bus. B-04. 432-8900.

Real Life Fellowship: Bible Study. Tue. 7:00 p.m. in SUB 158A and Wed. 12 Noon in SUB 036 (bring lunch).

I.R.S.S.S.: Call for Student Papers to be considered for publication: '88 International Perspectives. See: Darren SUB 030-K.

Campus Crusade for Christ: SALT — weekly meeting 5:30-7:30 Tuesday night in the Express Lounge.



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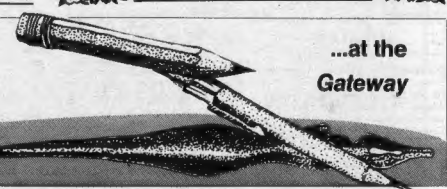
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